Volume IX Chicago, Ill., May, 1932 Number 2

The Liberalist

"It is not in a man's creed, but in his deed; not in his knowledge, but in his wisdom; not in his power, but in his sympathy; not in his hate, but in his love, that there lies the essence of what is good and will last forever."

—Y. Powell.

Published monthly by

The Peoples Church

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Ten Commandments for Church Attendants

I. Thou shalt not come to service late,
Nor for th' Amen refuse to wait.

II. Thy noisy tongue thou shalt restrain
When speaks the organ its refrain.

III. But when t' hymns are sounded ou
Thou shalt lift up thy voice and shout.

IV. The endmost seat thou shalt leave free,
For more must share the pew with thee.

V. The offering-plate thou shalt not fear,
But give thine uttermost with cheer.

VI. Thou shalt the bulletin peruse,
And look there for the Church's news.

VII. Thou shalt the minister give heed,
Nor blame him when thou'rt disagreed.

VIII. Unto thy neighbor thou shalt be
And if a stranger, make a friend.

IX. Thou shalt in every way be kind,
Compassionate, of tender mind.

X. And so, by all thy spirit's grace,
Thou shalt show God within this place.

Dr. John H. Holmes, Pastor of the Community Church, New York City

THE LIBERALIST

Preston Bradley ..... Editor

Grace Thayer Bradley ..... Associate Editor

Volum IX | Chicago, Ill., May, 1932 | Number 2

MEDITATION

"Reverently, with dignity and with order, with complete understanding of the sublime beauty of thy heart, conscious of the great obligation upon us, we look into the face of thy love.

All who are gathered here, all who are listening in the solemnity of this approach to the eternal heart of the divine One, we would ask that our thoughts, our attitude might all be consonant with thy divine nature.

We come tired and weary, some of us very anxious, some of our hearts are very sad. Great sorrow has stalked across the highway of our life. Some of us have great anxiety, and it is Sunday, and it is our prayer moment. O, from the very depths of our souls we are grateful that life hasn't anything too brutal, too breaking and too crushing, that no sorrow is deep enough, no worry chaotic enough to keep our hearts away from thine and to keep our thoughts away from thy consideration.

So, in the solemnity of the morning, we would open every door of our hearts, every door of our minds, we would ask, while we wait for the manifestation of eternal power, take every heart, every life, all those that are sad and ill, suffering, anxious, crushed, broken, and may they be touched by the miracle of thy love. Take all of these young people here today, who are so vibrant with youth, so full of life and so buoyant, life has not scarred them, or hurt them, or crushed them, still with their ideals and their dreams may they face the future of life consecrated and dedicated to the very highest and best.

Down upon every life may there come the spirit of peace and of goodness, and may every heart that has come into this service today find, ere they leave, a great inspiration.

Bless everybody today, of every creed, of every faith, of every race, while all together, working in harmony and in unison, we try to make this world the paradise of everlasting good. May there be no defeat today. May evil never triumph. May that which would interfere with the highest expression of worship and beauty never have an opportunity. Though clouds may obscure the sky, may we know that it is Maytime and Springtime and that in every song of every bird, and every beautiful bud about to be released there is the eternal verification of the realities of life, and may those truths be impressed in our hearts so deeply today that nothing else will have a chance to interfere."

"THE WAY OUT"

Sermon by Dr. Preston Bradley, Pastor of The Peoples Church of Chicago, May 1, 1932

"It seems to me, as a matter of general observation, in times like these that we are all of us living through, and which constitute an opportunity for us to sort of reassess, or at any rate for some of us to rediscover some of the doctrines that have grown out of similar conditions in the life of mankind that have constituted a rallying, focal point for the devotion and energy of mankind. It is moments like this which I call the 'test hour' perhaps, of human history, that offer an opportunity for just such a study and at a time when more of us have more leisure than perhaps we have ever had before, it seems to me that it is one of the advantages of this leisure, to familiarize ourselves philosophically and from the point of view of factual relationships, what constitutes some of these various philosophies that are now so commanding in the attentions of mankind.

It is somewhat of a bromidic observation merely to state that there isn't any philosophy of human government that the mind of man has thus far conceived that is not somewhere, at the very moment I speak, being experimented with in the laboratory of some nation of the world. Every philosophy, from the earliest beginning of man's social consciousness, where was laid the roots of all philosophy of human government, man has perhaps never, in all the millions of years he has been developing and experimenting and progressing, had an opportunity that was more inclusive and spacious in the principle of experimentation. I question whether any of the four great doctrines of human government that exist today in the philosophy of mankind, ever, at one time, were given such a colossal opportunity to validate their right to live as the present hour in which we find ourselves. This weaves about the entire situation an element of significant interest that cannot help but compel the attention of all thoughtful people.

What I desire to do, and what I had in mind this morning in my subject of a way out, was, first: to build up, as analytically as is possible in the confines of public address, a sort of an outline of some of these great philosophies that will put them in relief in the presence of what is actually happening and in the presence of actual facts, and then in the relief that comes from these philosophies, by making this relief we are able to determine values that perhaps we have not been able to determine in any other way.

I said a moment ago, that every philosophy of human government originated with man's revealed social consciousness. That is true. One great philosophical principle of human government that is held rather closely in one fabric down through the ages has been this philosophy of individualism ripening into a philosophy of anarchy which eliminated any sense of responsibility from the standpoint of social coercion or external attitude or expression. It was the era of great individualism when men and women had a deep and an abiding conception of the worthwhileness of the individual before a socialization had taken place and before the highly intricate and involved operations, necessary in such an intricate structure of human relationships as

we have in the world, were as powerful as they are today. There has always been the philosophy of anarchie ideal which placed immense worth and supreme value upon the individual as the authority in all that he thinks, does or says, limited by the demands of society of which he is a part. Needless to say, I am but reiterating to every thoughtful mind an ideal condition which does not exist anywhere in the whole realm of human nature. In order to have such an ideal motivating in human life, it would be quite necessary to remake the entire structure of humanity.

As an ideal, I have no quarrel with an intensified individualism. Some of the very finest and most valuable members of society are those who have a deep-seated and basic consciousness of the worth of the individual, and who feel that any influence of an extraneous character whatsoever that touches their lives must be transformed into merit and excellency. After all, there is a philosophical recititude about such a philosophy that to every intelligent mind cannot help but have certain compelling force.

All of us have great respect for the individual who respects the integrity of himself. Individualism is paramount and necessary to the highest expression of any form of social association as a system of operation to be released in human society and you and I know that the very nature and the very circumstances involved compel certain checks and certain limitations that are governed by the exactions of social righteousness.

So I accept the validity of that ideal of individualism, but to accept it on the basis of its pragmatic capacity of operation in human society is quite another thing and must be discarded by all who believe in the pragmatic values of human government. Then as an antithesis to that the aristocratic doctrine in which is incorporated that outworn theory that the world was so long getting rid of, the theory of the accident of birth by which was established rulership. That is the antithesis of the individual theory.

These theories have been working out in all sorts of structural formation in the past history of the human race. One by one they seem to be discarded or accepted. Then associated, and I need not dwell at any length on the theory or doctrine of aristocracy in human progress except to merely say this, that to me excellency, if you choose to call it aristocracy, not in any financial or social sense, I am talking about excellency, merit, achievement on the basis of merit and the basis of altruism and of humanity, I believe in excellency. The aristocratic survival value is one of the most hopeful things in human society. If any of us were ever to accept the theory that mediocrity and commonalty were to continue to hold precedence in the realm of social or economic or political power, there is no hope for mankind. If democracy, as a philosophy, means lowering down the levels of life instead of raising the tonal values of all life, every part of life, then there is no hope for mankind. If democracy, as a way of progress, means only a leveling downward and not a gradual ascendency, then the sooner we discard any hope for a permanent order in political, social, industrial or economic rectitude the better it will be for all of us.

Now, all of these various philosophies and doctrines that the mind of man has conceived in various stages of his development down through the centuries comes today in one great form of challenge and of experimentation. Somewhere they are all being tried today.

History has resolved itself into a great race. H. G. Wells said, and I think he spoke the truth,

and that is a race between education and catastrophy. We are now in one of the great races intimated by Mr. Wells. It is an hour that portends such possibility either of achievement or disaster that to merely think about it at times becomes so overwhelming that one who has the responsibility of public utterance becomes almost stricken into silence. The importance of this hour! The race is between democracy, dictatorship, communism, individualism. The race is narrowing down to several great ideals, and you, young men, who have honored me by coming this morning, are to live through twenty-five years in which everyone of those years will be tremendously significant and important to the whole future life of mankind! You are living at a time when all these various philosophies and doctrines are simmering down into organizational efforts, and these organizational efforts no longer constitute merely the blind adoration or devotion of the theorists or fanatics, but the very condition of world affairs has created an unpredecented opportunity for the injection into the experimentation of an enlarged opportunity such as none of these ideals ever had before, until the choice now is narrowing with every twenty-four hours of time and there seems to be so many strange factors that seem to be released at certain moments that have a converging power to bring these matter to a critical fruition until the only reason why I am going to say some of the things which I am going to say today is because I feel more deeply than I have ever felt before the crisis that is impending. I feel it so deeply that I trust it does not represent any distortion of vision or any chaos of thinking on my part.

I want to see this thing clearly, and above all I am trying to see it fairly, rationally and constructively. I have stood in this pulpit ever since the beginning of this situation and I have been as supersensitive and as supercritical of certain great conditions as any man that I know of, and in my attitude toward these conditions I have tried to evidence and to practice a fairness and a sincerity that I want to compel in everything that I approach.

Now then, I feel the time has arrived when, if we are to garner up all of this background and to present it in the light of the demands created, it is necessary for us to be equally as fair. I have no hesitancy in making this declaration to you today as the conclusion of the best that I can do in regard to this whole matter. There are situations today so appalling in their disintegrating character that are adding so much fuel to the already flaming fires of unrest, discouragement, disillusionment and sorrow, that it seems to me the hour has arrived for several things. One of the things, an honest effort to recreate a new psychology of the whole situation. There was a time when those who were first put out of work, those who were poor, those who were the first to suffer,—there was a time when this assumed proportions of a class tragedy. There was a time when the first results were felt most pathetically and tragically by those to be first affected. That time has passed, there are no longer, in a very true sense,—please believe me—there are no longer any great distinctions in this situation between the rich or the poor, between the ignorant or the learned, between the well or the sick, whatever this thing is that has settled down upon us, it now has us all in its clutches. WE ARE ALL IN IT NOW! The rich and the poor, those who have and those who have not, for the reaction has grasped, through the field of finance, to such an extent now that the most worried concerns and troubled minds are

now not only with the hearts of the unemployed and the poor, but the whole fabric of our civilization is now enmeshed in the same tragedy, and any appeal now which is based primarily upon any effort to create a class distinction and a class consciousness, and to pit people of our commonwealth against each other merely on the basis of this superficial situation is, to my mind, an influence that ought to be deprecated. There is no time now to fight out a solution of these problems on the basis of class antagonism and class distinction and class legislation and class progress or class theories, THIS IS A PROBLEM THAT WE MUST WORK OUR WAY OUT OF ON THE BASIS OF ITS RELATIONSHIP TO THE ENTIRE FABRIC OF OUR CIVILIZATION!

That's our problem now, and that is why I am going to take the position that I am in one or two of these matters today. When I look at the contemporary scene again, when I talk about it as I do, when I talk to people about it, when I read the editorials, when I listen to preachers, when I listen to theorists and economists, financiers and manufacturers and all the rest of it, I am perfectly astounded at a certain type of incompetency, that, after all these months, is not able to produce a commanding leadership that will actually grapple with this problem as it ought to be grappled with.

Our tragedy today, I think perhaps the deepest tragedy of all, is an incompetency of leadership. The very people, the very institutions to which we thought we could turn, are evidencing an incapacity that to me is appalling.

Now let us look at the incapacity of this situation for a moment carefully and dispassionately, constructively and rationally. Today is Mayday, a day that the heart of the world trembles for what might happen in organized groups of protests and revolution. While I speak to you, every industrial locality in the world will have evidences of this unrest. It is a day that has been coronated by the workers of the world as an opportunity to make articulate their demands. That day we shall be glad, perhaps, when it is passed, a day that is tremulous with uncertainty and yet a day that is significant in the solution and the way out.

What is that way? Several ways are being offered. The way of anarchy, but I discard it for the reasons that I mentioned to you a few moments ago. The aristocratic doctrine based upon this accident of nativity? I discard it. America discarded it nearly two centuries ago. There remains one left, that is being offered to the world as the way out, and that way which has been left has come to be known as communism. Whether we represent the extreme left rank of communism that places it in the Third Nationale and in a world movement of revolution with every single front of the civilized world already a part of the world revolution, with the very city in which we live subdivided into districts with the plans very definitely laid, very definitely, for an actual revolutionary gesture, with every other civilized space in the world likewise a part of the Third Internationale, or whether you represent the right wing of communism which is the wing of the peaceful Second Nationale, not the Third, but who believe in achievement of the same principle, whether you are a Marxian, or a neo-Marxian, or whether you hold more exclusively to some other doctrine of human progress, here we are in America, my friends, with conditions what they are, with revelations in industry that portrays the tragic, tragic thing of the avarice of men who, not satisfied with legitimate and honorable profits, must everlastingly reach out under the

domination of this law of expansion, until the creation of new stocks, and Stocks, and STOCKS, an unsuspecting public, believing and accepting the integrity of it all, invested thousands and thousands and thousands of dollars only by some gesture of financial achievement, to find it swept aside almost in twenty-four hours! With an international situation whereby one man could become so powerful in the financial world that this one man could literally forge millions of bonds! And though he did blow out his brains in a Paris hotel, and though through the present monetary system of national finance should come the supreme tragedy of it all, in the presence of the revelations that are coming, in an opportune time, for the United States Congress is investigating the practice throughout the country of short selling in the field of stocks, whereby men used confidence and integrity as the pawns in the gambling of peoples money in the midst of all this flaming, flaming, FLAMING of UNREST, and hates are being fanned by the ultra revolutionary group in this philosophy of propaganda, until, young men, it will be you, in the next twenty-five years, that will live in an hour of history when your attitude and your decision will perhaps guide the destiny of the western world.

Now then, in the face of all this, what is the way out? Let me declare myself, ladies and gentlemen, as effectively and clearly as it is possible for me to do. I believe, as much as I believe I am in this pulpit this morning looking into your faces, that the democratic philosophy and program of human progress is so thoroughly grounded in its accuracy, competency and idealism, that we have now set up in the American nation a machine as the crystalization of the democratic philosophy that if America will have a rebirth and a renaissance of civic duty and of patriotic loyalty, we will solve these problems in America under an American Constitution, by American programs, with American leadership, with an American Legislature, with its legislative, judicial and executive branches, then every problem which America has today of unrest, of finance, of industry, of economics, we can settle in America, as Americans, without one single gesture of help from Russia, Italy, or any other country in the world! That, my friends, is my position.

That is the place now to which I have come. I have come to the borderland, and I did not say this for your applause, I do not want it. I did not say it because of any other reason in the world but that I believe the time has come, young man, and you my fellow citizens, that if we are going to save America it will be necessary for us to have just the kind of rebirth that I have mentioned to you.

I am beginning to get a little tired of hearing every other country in the world spoken of flatteringly and vociferously and proudly by Americans except their own. I am getting a little tired, my friends, of dilly-dallying on the edges of this great problem while we pay tribute to almost every other country and every other civilization except our own. I know the incompetency of Congress. I know the fact that we have got to have a new type of leadership. Young men, we must have an intellectual type of leadership in these matters! Give me a national economic board of twenty-five selected men from the ranks of labor and of industry and of finance and we can sit down at a table and in six months can present an economic program for the American people that will stop communism, anarchy and disaster in America! America can do that if American people will abide through the elimination of selfishness and greed and gambling, by a scientific order of

American industry! That's our problem!

Do you think we need chaos? Do you think we need anarchy? Do you think we need communism? Do you think we need these things, you Americans, to settle our problems? Let Russia settle her problems her own way. If they want communism in Russia and if they want the 5-year plan or bigger things in Russia, let them stay in Russia and work it out, it is none of our affair. It is when they come to America that it does become our affair, and that's exactly what it has come to today! **Then it does become our affair!**

Two years ago when I was in England the last time, I saw everywhere a sign 'Buy British!' 'Buy British!' What were they doing in England? They were being true and loyal to the British. The signs were everywhere; the propaganda was everywhere 'Support the Commonwealth of the Nation, buy British!' Great Britain! Go over to France and the same thing was there. You get down into Italy and the same thing was there. If the people of the United States of America would have a renaissance of true loyalty to America's program of justice and peace and economic righteousness as an American program: if the Americans were only as loyal to America as the British are to Great Britain, the Frenchmen to France, the Russians to Russia, the Italians to Italy, we would get rid of our divided interests and put our ideals and strength into one spot, we would get out of our problems in a year! We will not do it the way we are doing now.

That's the thing, and that's the committal that I had in mind, and that's what I wanted to say. It is too long a problem and my time is up and I don't know when I can continue it. I had these things in my heart and I wanted to say them to you. Don't think my sympathies are not now what they always have been. My sympathies are for the poor, the unemployed, the struggling, and because they are with them I don't want the poor of my country and the unemployed of my country to fall into the trap of any sort of international communism, because I love them so well I want them to get out and plan a program on the basis of our own ideals, and it is because I am for them that I have said what I have this morning, and I am going to say more before church closes in June."

TRUST

A little bird has just broken its shell and boldly struggles to free its wings. A tiny bud has just burst its pod and daringly pushes its way to the sun. An infant has just crawled to the middle of the room, and commandingly rises on its feet, and for the first time walks. A maiden suddenly feels the thrill of maternity in her bosom and exuberantly plights her troth to a lover fair, and motherhood is begun. A man, seasoned by years of achievement, is unexpectedly overwhelmed by misfortune and disaster, and forthwith rises from his heap and begins all over again. There is in life, call it what you will, a kind of instinct. Something that responds to those that trust it, and which manifests itself to them as a comrade, sustaining, sympathizing, ennerving and emboldening them for the untried, the unexpected and the seemingly hopeless. It can never be known who this is nor what this is, save by experience. Only when we act as if what we wonder about is true, do we create the proof of it thru our valor. We need therefore to realize that our daring, our venture, and our realization are proportioned by the degree in which we trust this elemental instinct of Life.

Argow.

HARBINGER

A robin's bewitching notes—a drop of distilled sap—a soft grey pussy willow—a greening grass blade under leaf mould—a wisp of smoke threading its way thru low hanging clouds—a thirsty fallploughed field yearning for rain—the throbbing of maternity in bird-breasts—the reddening cheeks of play-intoxicated children—the glowing anticipation of winter-wearied souls, behold what mystic whisperings of a coming Spring these are!

Human life has its harbringer of a coming Spring. Sometimes it may be the song of a forgotten hope; the budding of a seeming dead enthusiasm, or the distilled joy from a great sorrow. Manifold is life's possibility of renewal. When least we expect it, a blue bird will return to sing at the open window which a secret love could not shut. How often the best happens in spite of our anticipation of the worst! O heart of the lost vision, look deep within and behold the token of returning Spring!

Argow.

THE WOMAN'S CLUB

Who doesn't love a birthday party? From your earliest years when your mother made a special cake and put candles on it, and invited your little friends in for the afternoon, haven't you felt your birthday was quite an important occasion?

The Woman's Club gave a Birthday Party for its members May the ninth in Channing Hall. There were twelve tables, one for each month, and a hostess presided at each table. Each table was decorated appropriately for the month it represented and the guests sat at the table of their natal month. It would be impossible to decide which was the most beautiful—they were all so lovely, and showed much originality on part of the chairmen and committee. June—the month of commencements held as center piece a large charming doll, dressed in cap and gown, holding a diploma, while streamers of white satin ribbon stretched from her hand to every place at her table with a small diploma for place card on which was written a sentiment. April's table had a small yellow umbrella suspended over a bowl of spring flowers and silver rain falling upon them. May was colorful with a lovely May-pole in the center and paper dolls in gay gowns held the streamers reaching to each place. July of course had a red, white and blue center-piece with many tiny flags, and a fire cracker candy box at the places! August enjoyed a mirrored lake with minature boats upon it and bathing beauties grouped at its edge in the sand. We cannot describe all of the tables in detail as it would take too much space.

Suffice it to say there was the harvest month, with a graceful horn of plenty filled with fruit; autumn with gorgeous autumn leaves and apples, Hallowe'en lanterns with witches. A Valentine table holding a picture of Lincoln and Washington; St. Patrick's table, Christmas table and January. The latter had for decoration a little church with snow piled on the roof and all around it. Lights shining through the colored windows.

Mrs. L. H. Friedrich was chairman of this unique party, and at the end of the luncheon she introduced one lady at each table who arose and read the sentiment on the large birthday card which her table held. These beautiful cards were written by Miss Adelaide Thomason and daintily decorated by the children in the school where she teaches.

Mme. Joan Young sang a group of spring songs and a young man whose name we regret we have not at hand, played the violin extremely well.

Several "speeches" were made

from various tables, everybody was wished "A Happy Birthday", and verily every person present felt it was her own birthday party. The day was one of the "red letter days" in our Club history. May there be "Many Happy Returns." G. T. B.

The church publicly welcomed the following new members on the first Sunday in May:
Miss Sharon Droege,
5110 Broadway
Mrs. D. B. Eisenberg,
1406 Olive Avenue
Mr. Howard Harvey Pitts,
1110 North Mason Avenue
Mr. Jack L. Plett,
848 Sunnyside Avenue
Mrs. Sarah Smith,
4535 Malden Street

IF YOU----!

If you feel like feelin' gloomy,
You can look around and see
Just about a hundred reasons
To be as blue as you can be.
Every one is mean and selfish,
World is growing worse each day;
Life is hardly worth the livin'—
If you want to feel that way.

If you feel like feelin' happy,
It's an easy thing to find;
Every one around seems busy
Seeking chances to be kind.
And if you will only notice,
You'll discover it is true,
Whether folks are cross or pleasant,
Just a lot depends on you.

PASTOR'S CALENDAR

Dr. Bradley kept the following engagements in April:

3—Two Sermons, Peoples Church
4—Address, Fellowship of Faiths
4—Laymen's League
5—WMAQ Round Table
6—Address, Beloit, Wis. (noon)
6—Address, Beloit, Wis. (Eve)
7—Address, Chicago Heights
8—Address, Antioch, Ill.
10—Two Sermons, Peoples Church
10—Address, Lincoln Park Casting Club
11—Woman's Club
11—Irving Korach Aid
11—Board, Peoples Church
12—WMAQ Round Table
13—Uptown Players
14—Address, Security Masonic Lodge
15—Address, West Allis, Wis.
17—Two Sermons, Peoples Church
17—Address Y. P. R. U.
18—Address Teacher's Institute
18—Address, Lincoln Park Chapter
19—WMAQ Round Table
20—Meeting, I. W. L. A.
21—Address, I. W. L. A.
21—Address, Manufacturer's Association
22—Address, Woman's Club
22—Address, Century of Progress
22—Address, I. W. L. A. Convention
23—Address, I. W. L. A.
23—Address, Friends of American Writers
24—Two Sermons, Peoples Church
25—Address, Woman's Club
25—Board, Chicago Public Library
26—WMAQ, Round Table
27—Address, Chicago Athletic Club
28—Address, Banker's Institute
29—Monticello, Indiana

Weddings

3—Newton W. Grobe and Ruth L. Dunn
9—Robert Nelson and Gertrude Lucille Harrison
16—George W. Altorfer and Mable S. Arthur

Funerals

2—John Bartel. Interment Waldheim
5—David J. Lines, Interment, Graceland
18—Hugh Kramer, Interment. Graceland
30—Eugene Olson, Interment, Rosehill

GIVE WAY!

Charlotte Perkins Gilman

Shall we not open the human heart,
Swing the doors till the hinges start;
Stop our worrying, doubt and din;
Hunting heaven and dodging sin?
There is no need to search so wide;
Open the door and stand aside—
Let God in!

Shall we not open the human heart
To loving labor in field and mart;
Working together for all about
The good, large labor that knows not doubt—
Can He be held in our narrow rim?
Do the work that is work for Him.
Let God out!

Shall we not open the human heart,
Never to close and stand apart?
God is a force to give way to!
God is a thing you have to do!
God can never be caught by prayer,
Hid in your heart and fastened there—
Let God through!

THE UPTOWN PLAYERS

James Bradley-Griffin closed the season's Teas with a splendid group of scenes from Shakespeare. The scenes presented were from the plays "Romeo and Juliet," "The Tragedy of Macbeth", "Hamlet", and "The Merchant of Venice."

The musical selections were played by a quartette from the Chicago Symphony Orchestra which was under the direction of Miss Ebba Sundstrom.

Over three hundred people attended the tea, which was the largest attendance for any of the teas during the season.

The entire season was then closed with "The Uptown Gaieties" on the three nights of May 17th, 18th and 19th.

All of the Players were used in this production. Ed. Zabriskie acted as Master of Ceremonies.

Some of the high lights of the show were three sketches by Howard Rapport. The "Little Red Riding Hood" theme as it might be played by Hollywood, The Theatre Guild, and by Tin Pan Alley. James Badley-Griffin, aided by a vocal trio of Edwin Marshall, Clyde Bassler and Mervin Severanade and the chorus put on a charming presentation of the popular song hit "That's Why Darkies Were Born."

The last act was a burlesque of a radio station, the theme of which was how Sherlock Holmes and Dr. Watson discovered who killed Walter Winchell and why.

The dance numbers were directed by Vera Eschelman. The Black-Outs by Ed. Zabriskie. The entire production was under the direction of James Bradley-Griffin.

On the night of May 16th, the Players gave a special performance of the Gaieties for the Woman's Club of the Church.

J. G.

THE RETURN TO THE WOOD

Written for The Christian Science Monitor

I was met by interrogative fern-brakes questioning,
And birds inquiring why I had stayed away;
And tiny, bright-eyed creatures, discreet, inquisitive,
I knew were watching me from the brush that day.
Such a welcome there was! unspoken, invisible,
It made me feel that I had come home to stay—
That is one of the reasons the summer entices me
(With teasing memories) back to the woods to play!

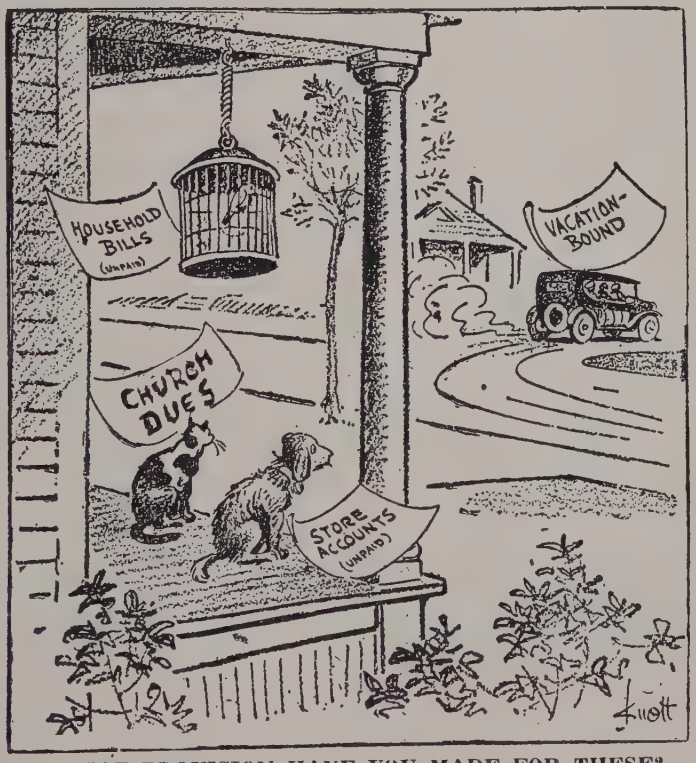
Marion Steward.

SEASONS

Therefore all seasons shall be sweet to thee,
Whether the summer clothe the general earth
With greenness, or the redbreast sit and sing
Betwixt the tufts of snow on the bare branch
Of mossy apple-tree, while the nigh thatch
Smokes in the sun-thaw; whether the eave-drops fall
Heard only in the trances of the blast,
Or if the secret ministry of frost
Shall hang them up in silent icicles
Quietly shining to the quiet moon.

—Coleridge.

Vacation Bound?



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The Future Life

I feel in my self the future life. I am like a forest once cut down; the new shoots are stronger and livelier than ever. I am rising, I know, toward the sky. The sunshine is on my head. The earth gives me its generous sap, but heaven lights me with the reflection of unknown worlds. You say the soul is nothing but the resultant of the bodily powers. Why, then, is my soul more luminous when my bodily powers begin to fail? Winter is on my head, but eternal spring is in my heart. I breathe at this hour the fragrance of the lilacs, the violets and the roses, as at twenty years. The nearer I approach the end the plainer I hear around me the immortal symphonies of the worlds which invite me. It is marvelous yet simple. It is a fairy tale, and it is history. For half a century I have been writing my thoughts in prose and in verse: history, philosophy, drama, romance, tradition, satire, ode and song; I have tried all. But I feel that I have not said a thousandth part of what is in me. When I go down to the grave I can say like many others: "I have finished my day's work." But I cannot say: "I have finished my life." My day's work will begin again the next morning. The tomb is not a blind alley; it is a thoroughfare. It closes in the twilight, it opens on the dawn.

Victor Hugo.

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You Get What You Put In

The man who holds membership in this church, contributing year after year, but never attending the church services, never doing any church work, is going to GET but one SERVICE from the Church and he will not enjoy that ONE.

When he goes the way of all flesh, the members will gather to pay their respects. That's all.

MORAL--You get out of the Church just what you put into it.

"For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

"Jesus said unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me."

—Matt. 16:26, 24.

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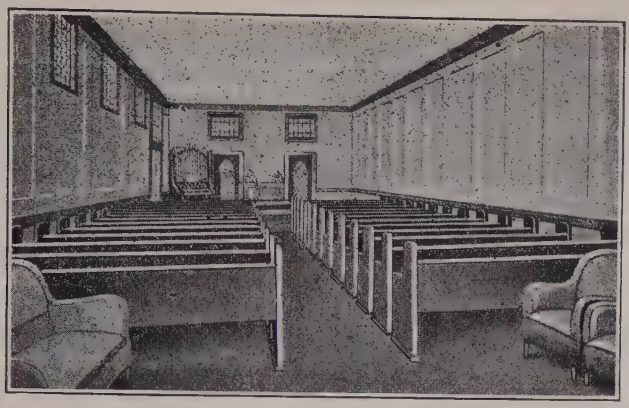

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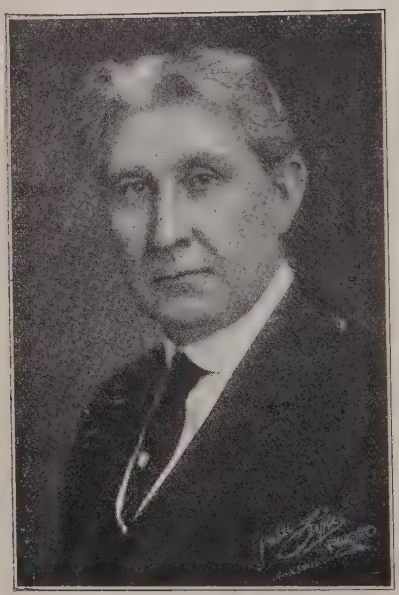

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